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ABSTRACT

This booklet discusses and offers solutions for some of the educational problems growing out of the diverse nature of schools in the United States. Chapter I describes the society as a multicultural one in which a wide discrepancy exists between ideals and practices. A multicultural society is made up of many groups with varying degrees of common attitudes and behaviors based on attributes such as race, ethnicity, religion, nationality, language, and income. Chapter II offers a rationale for multicultural education. Objectives of multicultural education are to help students develop more adequate and harmonious outlooks on life and to heighten their capacity to think independently. To function effectively in a multicultural setting, teachers need 1) to understand both their own and their pupils' environment and culture; 2) to be aware of their own and their students' anxieties, insecurities, attitudes, and prejudices; and 3) to possess teaching skills consistent with the purposes of multicultural education. Chapter III describes various curriculum models and teaching strategies, while Chapter IV outlines a conceptual framework for optimum teacher education. The final chapter translates some of the concepts outlined in the previous chapters into practical techniques that can be used by teacher education institutions in preparing teachers for multicultural schools. A junior high resource unit for language arts is included in an appendix. (CK)

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In the course of these conversations, Dr. Anne Gayles, who has long been committed to advancing the cause of multicultural education, suggested the idea for a publication to stimulate greater interest in this facet of teacher education. This monograph is a result of these meetings and Dr. Gayle's suggestion.

Special thanks are due Patricia Clothier who designed the cover and the many educators and students who have challenged our thinking and influenced our conclusions.

Grant M. Clothier

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DEDICATION PAGE

To my paternal Aunts — Retired Teachers — Who firmly believe that good education is dependent upon good teachers.

Mrs. Susie Gayles Dixon
Mrs. Cleo Gayles Nichols

Anne Richardson Gayles

To our Sweet and Inspiring Mothers:

Mrs. Juanita D. Williams
Mrs. Ruby L. Rackley

Sandra W. Rackley
Larney G. Rackley

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Chapter I

A PLURALISTIC SOCIETY AT THE CROSSROADS

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As the twentieth century draws to a close, American society is at a crossroad. The goal of a unified national purpose seems a distant, utopian dream. The traditional promises of a free, open and democratic system seem empty slogans to many citizens. The cherished hope of equal educational opportunities lies buried beneath a mass of legal entanglements and emotional phobias.

Many of our social problems appear to stem primarily from our own inability to establish a sense of national purpose. Birenbaum contends that:

> America seeks still to identify the meaning of its own nationhood. It naturally presents to each of its own citizens the need to search for the meaning of self. To learn to live and let live is probably what global survival depends upon now. And as millions of us multiply into billions, we may find ourselves only through the collectivities which most closely reflect how we perceive our own origin, roots, traditions, and common experiences.[1]

Clearly, our national welfare depends upon our ability not only to perceive clearly and sensitively our origins, our traditions and our common experiences; but also upon a willingness to define a sense of common purpose for which we strive.

Our country's formation is unique in the history of nations. As a nation founded by religious and political minorities, we have long proclaimed the ideas of equal opportunity and freedom to achieve. The famous admonition to ". . . Give me your tired, your poor, your huddled masses yearning to breathe free. The wretched refuse of your teeming shore." is an affirmation of the American Dream. Historically, we accepted and assimilated a vast number of immigrants. Few nations have been built so quickly and completely by an influx of outside forces. Although the eastern seaboard colonies were settled originally by a predominately homogeneous group of Anglo-Saxon European stock, their population was, by no means, confined to settlers from England. In addition to the original Indian inhabitants, the first census, taken in approximately 1790, showed more than half of the population consisted of African, Scotch, Irish, Welsh, German, Dutch, Swedish, French and other non-English inhabitants.[2]

During the nineteenth century, the tide of immigration swelled and its sources expanded. Africans caught in the tentacles of the slave trade, Mexicans living in the path of the Western expansion, and eastern Europeans considered essential for the growing thrust of industrialization all came, either willingly or by force, to be a part of the growing nation. Willima Hunter describes today's American society as:

> . . . a unique mosaic of cultures, linked and interrelated through a pervading way of life contributed to and shared by all Americans, yet recognizing and accommodating its contributory cultures. These cultural variants may be in many forms, such as language, customs, traditions, beliefs, religions, art, technology, national origin, political persuasion, racial identity, ethnic heritage, sex, age group, socio-economic level, geographical location and other characteristics or attributes which define and constitute group aggregates.[3]

The rapid population growth fueled by people of diverse origins has produced mixed feelings and uncertain reactions. During the first century of America's settlement, few serious immigration problems arose. The cultural traditions and ethnic backgrounds of the majority of citizens were similar enough to forestall serious conflict. The millions of immigrants entering the country during the tremendous industrial expansion, although bringing distinct cultural differences, made upward mobility a virtual certainty for the older inhabitants. The expanding economy and prosperity made possible by these immigrants served to make them tolerable if not completely acceptable. In this period, the concept of America as the "melting pot" became a popular theme. Millions of immigrant parents and children, representing a vast array of foreign nations and cultures were to be molded into a common American Culture. One of the most eloquent expressions of this idea was expressed by Israel Zangwill in his play, *The Melting Pot*, first performed on Broadway in 1909. One of the characters, a Russian-Jewish immigrant exclaims:

> America is God's Crucible, the great Melting Pot where all the races of Europe are melting and reforming! Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups with your fifty languages and histories, and your fifty hatreds and rivalries, but you won't be long like that, brothers, for these are the fires of God. A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians — into the Crucible with you all! God is making the American . . . The real American has not yet arrived. He is only in the Crucible. I tell you — he will be the fusion of all races, the coming superman.[4]

It is doubtful the melting pot concept was ever as effective as many Americans would like to believe. Birenbaum concludes that, "In the variety of ethnic, racial, religious and cultural heritages of its people, America has never been a very homogeneous place. Perhaps the only thing that has actually melted in our melting pot is the myth of the melting pot."[5]

Although many immigrants have seemingly been assimilated into the mainstream of American life, the melting pot concept has failed with regard to certain ethnic groups. Blacks, Hispanic peoples, Orientals, and Native Americans have not been accepted generally as citizens with equal rights. This failure has placed a severe strain upon the American belief in equality of opportunity. Racial discrimination tarnishes our pride in democracy, weakens our claim of dedication to the brotherhood of man and hampers a motivational system based on fair play for every citizen striving for success.

Although discrimination toward certain minorities may have placed a severe strain upon the American belief in equality, our national policies have consistently reflected a willingness and determination to continue these practices in spite of the strain. Hunter highlights the record of discrimination in the following manner:

> Kopan reports that before 1880 immigration was viewed to present few obstacles to Americanization! The fact that Irish Catholics in establishing church schools were viewed as a menace to national security led to the burning of schools and convents and riots in Boston, Philadelphia and New York. By 1853, open discrimination became organized politically in the form of the Know-Nothing Party.
>
> With the change in America's immigration patterns — from immigrants coming mainly from northwest Europe in 1885, to 75 percent coming from southern and eastern Europe by 1905, bringing additionally different cultural entities (religions, customs, education and political process); even greater discriminatory practices arose. Organizations were formed to restrict so-called "inferior" people in America. An outgrowth of these efforts was the Chinese Exclusion Act of 1882 which applied not only to Chinese but eventually to all immigrants. Such reports as made by the Dillingham Commission, authorized by Congress in 1907, sought to prove the inferiority of new immigrants. The Dillingham Report, in addition to giving credence to the desultory champions of discrimination who had begun to label new immigrants "inferior" because of national origin, laid the foundation for stereotyping.
>
> The report of the Dillingham Commission (which was eventually discredited) and such popular writings as Madison Grant's *The Passing of the Great Race*, which insisted on laws to restrict immigrants in order to protect Anglo-Saxons in the United States from non-Nordic race inundation, plus subsequent espousements by writers, politicians, and educators of racial superiority or inferiority (on spurious grounds), have created cumulative deep-seated hate, distrust, and animousity which have never been undone.
>
> Although there were obvious multicultural elements in the country such as religious, ethnic, and national origin groups, no real effort was evident that sought to recognize or accommodate the disparities. Instead, after World War I a concept developed which assumed the existence of a complete American culture, which, in effect, required assimilation of all to live in it. It became unlawful in

many states (until declared unconstitutional by the Supreme Court as in the Oregon Case) to teach a foreign language.

Beginning in 1881, stricter, more discriminative immigration laws were passed. The Chinese Exclusion Act, 1882, sought to end the immigration of Chinese and eventually applied to all immigrants. In 1887, the Dawes Act made it legally possible for individual Indians to move into the white American society if they were willing to leave their reservations and give up their property. In 1890, immigration quotas were set; then in 1917 legislation was passed restricting immigration on the basis of ethnic origin, particularly forbidding further southern European and southwestern Asian immigration.

Starting in 1921, immigration laws were changed to accommodate selective nationalities. The 1927 "National Origins Act" reduced annual immigration quotas in ratio to the numbers of each nationality in the country as of 1890. This act excluded all Asiatics from citizenship. In 1943, the Chinese Exclusion Act was repealed and quotas were set. In 1952, the Immigration and Nationality Act (the McCarran-Walter Act) set forth additional national and ethnic restrictions. These laws remained in effect until 1965 when President Lyndon Johnson signed the Reform Immigration Act.

World War II provided the nation with compiled, interpreted, yet questionable results of physical and mental tests of soldiers and various other groups examined in the war effort. Implications drawn from these data led to additional discriminatory practices which were becoming more pronounced against races, and evident in the areas of housing, education, employment, health care, and justice under the law. Migrations throughout the United States of Puerto Ricans, Mexican-Americans, Black Americans, and Native Americans brought on a second-generation discrimination and the outright practice of open and legalized segregation. The Italians, Slavs, Greeks, and Jews who were looked down on by the Irish, Germans, and Scandinavians, who were in turn looked down on by the English or others of Anglo-Saxon origin — all looked down on, discriminated against, and segregated the color-visible groups — particularly Blacks (who also had been recently subject to slavery), Chicanos, Native Americans, and Puerto Ricans.[6]

In spite of this outrageous record of discrimination, many individuals still cling tenaciously to certain beliefs and values which served as basic principles upon which the dream of a free society in the New World was based. One of the fundamentals to this dream, stemming largely from the Judeo-Christian ethic, is a belief in the worth of the individual societal member. Basic to this belief is a concern for the supreme worth and dignity of the individual human being. "Every man is precious simply because he is a man. Every man is precious also because he is unique, because he is himself and no other. Here, then, according to this ethic, is the source of all values. The development of the individual to his full stature is the purpose and gauge of human society and relationship."[7]

This ethical belief in the value of the individual because he is an indivi-

dual is fundamental to our society. It serves as a basis for understanding the demand for equal treatment of all, regardless of religion or ethnic origin.

A second characteristic of American society is the acceptance of the humanistic spirit. Concerning its influence, Counts states:

> At the time of the discovery and settlement of our Country, the humanistic spirit was moving with power in the Western World. On both sides of the Atlantic it helped break the shackles of feudal authority, aroused men to engage in bold political speculation, and kindle the fires of protest, revolt, and revolution. It stirred the minds and shaped the visions of the founders of our Republic.
>
> It is reflected in many of our great state papers — in the Declaration of Independence, the Federal Constitution, the Bill of Rights, and the writings of Franklin, Paine, and Jefferson. It is reflected also in our universities, in our conception of liberal education, and in our free intellectual life. It is one of the authentic and precious strands of American civilization.[8]

We can now begin to understand the frustrations of many members of minority groups. When our most cherished document proclaims that "all men are created equal and are endowed by their Creator with certain inalienable rights" it should not be surprising that some might take those words seriously. In viewing the vast gulf between these beautiful words and the tragic record of discrimination, it is not difficult to understand why concerned citizens are determined to create a society where words and actions are brought into harmony.

In addition to the ethical beliefs and humanistic spirit undergirding our society, we take pride in the democratic heritage of our nation. Unfortunately, many are confused by the meaning of the term "democracy." To some it implies a way of life practiced by middle-class members of the dominant culture. Others consider it to mean simply political rule by the majority; still others see in the term the right to do as they please.

Perhaps there is some truth in each of these positions. Democracy does seem to afford a greater degree of personal freedom than most other political systems, and in a sense it may be considered a way of life. Bayles seems to provide some penetrating insights into the problem of defining this term. He says:

> To aver that "democracy is a way of life" should be taken to mean, I believe, that democracy is ubiquitous — not confined only to the city hall, the state capital, and Washington, DC. Democracy is a consideration in whatever walk of life rules and regulations are to be established and administered; in political matters, of course, but also in religious organizations, in fraternal organizations, in business, in private clubs, in college and professional athletic leagues or conferences, in sewing circles or bridge clubs, even in sand-lot baseball. In this sense, democracy is a way of life, but in each and every case, it has to do with governing.[9]

Bayles goes on to define the concept and to examine in detail the impli-

cations of democracy as it relates to governing the affairs of people in a society. He defines the term as "equality of opportunity on the part of the members to participate in the establishment of whatever rules and regulations (or laws) are deemed needful, and equality of obligation to abide by them until they are abolished or changed."[10]

The implications of this definition are far-reaching. The authority for establishing laws to govern a society is placed in the hands of its members. All are equally obligated to obey whatever rules are in effect at any given time. It allows no hereditary or other arbitrary differences in rank or privileges.

Furthermore, Bayles points out that it distinguishes clearly between possible political alternatives. The special status of the ruling class found in autocratic governments are ruled out because equality of law enactment and law enforcement is specified. Since it places limitations on the rights of individuals to do entirely as they please, it is distinguished from anarchy. However, it is important to remember that the limitations on individual freedom apply equally to all members of society.

If this definition is accepted, there is no limitation placed on the laws that may be enacted. "The process of law-making is stipulated, but not the product. Therefore, bad laws may be enacted as well as good ones, both kinds democratically. Democracy does not specify nor guarantee that laws must be good ones — that they must promote the general welfare or satisfy any other criterion for goodness. This is the danger that forever faces a democratic people; it can democratically make mistakes as well as avoid them."[11]

It would seem to follow that the quality of decisions made in a democratic society would depend upon the knowledge and wisdom of those participating. Since, theoretically, all share in the decision-making process, all should have access to educational opportunities. To deny a sizeable portion of society the benefits of education and to permit the majority to remain ignorant of the cultural traditions, values and aspirations of minorities can only result in weakening the total society.

The failure to grasp the significance of the forces underlying these moral and political aspirations embodied in the "American Dream" may well be the basic cause for the failure of America "to identify the meaning of its own nationhood." Discriminatory practices in a society that believes wholeheartedly in the inherent worth and dignity of each individual will inevitably result in intellectual turmoil and emotional distrubances. Similarly, a society that believes in the equality of opportunity for people to participate in making rules by which they shall live and then denies a large segment of the people the educational opportunity to prepare themselves for intelligent participation, must suffer severe pangs of conscience.

If we accept Bayles contention that democracy is a process rather than a product, then the democratic concept as envisioned by those who struggled for its realization is a road to be traveled rather than a goal to be reached. It is a journey in which each generation must forge new paths in a continuing effort to realize the cherished aspirations of all its citizens.

The educational system must play a primary role in the realization of

these aspirations. It is wholly inconsistent for a society who professes a belief in the worth and dignity of individuals to tolerate an educational system which ignores or scorns the ethnic origins of one-fourth of its participants. It is hardly likely that a majority culture will truly value minority individuals when the majority are ignorant of the cultural traditions and life-styles of those who are different. It cannot be expected that representatives of the many ethnic groups will feel they are individuals having worth and dignity if schools provide no recognition of positive contributions made by members of these groups.

It is obvious that schools generally have failed in their responsibility in this regard. During the twentieth century, when immigration has shown a dramatic decrease and when the melting pot concept has had nearly a century to prove its effectiveness, we have seen a growing demand for recognition of cultural differences in our society. There is a growing interest on the part of many minority individuals to seek out their cultural roots and revive the ethnic traditions of their ancestors.

In meeting the challenge of this growing demand for recognition of the cultural diversity of the American society, educational leadership has been plagued by timidity and myopia. The system has too often been governed by expediency rather than principle; it has emphasized factual knowledge and technical skills rather than the understanding of self and others; and it has exalted the quantity of livelihood rather than the quality of living. Surely, the many children of a democratic pluralistic society deserve better.

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Chapter II

A RATIONALE FOR MULTICULTURAL EDUCATION

Grant M. Clothier

The fact that we live in a culturally diverse society is obvious from the preceeding discussion. It is equally apparent that we have been unsuccesful in reconciling the disparity between our moral, ethical and political ideals and our behavior toward many non-European members of society. It is this discrepancy between ideals and practice that must be harmonized if the goals of a democratic society are to be attained.

Historically, education has been charged with the major responsibility for reconciling cultural diversity and for acculturating the children of our society. Although it has been successful to some extent in the past, it appears to be groping for a new sense of direction to enable it to cope with the problems of modern society.

One problem should be discussed at this point. There is considerable difficulty in selecting the proper words to denote the diversity of the population making up our society. The terms "multicultural" and "multiethnic" are probably used most often and nearly always without definition or explanation. There appears to be no completely satisfactory solution to this problem. Therefore, we will clarify our intentions and proceed with the discussion.

Since the purpose of this monograph is to discuss some of the educational problems growing out of the diverse nature of school populations, the term "multicultural" will be most frequently used. However, "multiethnic" will sometimes denote essentially the same concept. Perhaps there is no good reason for this choice other than it seems to relieve the monotony of using a single term. In any event, we are discussing a society made up of many different groups who have varying degrees of common attitudes and behaviors based on attributes such as race, ethnicity, religion, nationality, language and income. It is hoped that this statement of intent will make up for our lack of specificity in the definition of terms.

It would seem that any statement of purpose for education in our multicultural society must take into account the fundamental premises upon which our society rests. As stated in the previous chapter, these premises include the worth and dignity of each individual human being, the possibility of improving societal conditions and the necessity for equal opportunity to establish rules by which we live and equal responsibility to abide by those rules until they are abolished or changed.

If these premises are accepted, the traditional mission of instilling current Anglo-American, middle-class life styles in all pupils is unacceptable. In a multicultural society this effort will inevitably result in conflicts between teacher and pupils, between school and home and among pupils of a diverse school population. Since the demands for conformity to the school world are frequently at variance with the established and

accepted customs of many homes and communities, the child becomes a pawn in a contest of competing life styles at a stage in his development when he is unable to make mature choices. In this competition for the child's allegiance, there can be no winner. Both society and the individual can only lose. When the school ignores or rejects the beliefs and traditions of pupils whose cultural heritage differs from the predominate culture, it destroys feelings of self-worth and self-esteem. Such alienation denies a commitment to a belief in the worth and dignity of individual human beings.

In a revolt against the shortcomings of this "melting pot" concept, there is increasing pressure to use schools as vehicles for promoting the virtues of ethnic diversity. This viewpoint gained prominence in the early part of this century and appears to be recurring in recent years in what some have called a "new pluralism."[1]

Proponents of this view would have schools foster a strong sense of cultural or ethnic identity among pupils in the belief that diversity lends strength and vitality to society. Such an approach would obviously reduce the conflict between values taught in school and those found in the child's environment. Furthermore, it would seem to strengthen his concept of self and encourage a sense of identity with others sharing a common heritage. However, this educational purpose, attractive as it may seem on the surface, requires a closer examination. What is the goal of such a purpose? Would such a pluralistic approach merely substitute a variety of ethnocentric views for the single, melting pot concept already discredited? There may also be reason to question the consequences of this approach. It is possible that the emphasis on ethnic identity might freeze the relative positions of competing ethnic groups. The encouragement of strong feelings of allegiance to a particular ethnic group in a diverse society may enable each group to prevent the establishment of regulations inimical to its special interests, but leave individual groups without the strength to make gains relative to those who have more power. Thus, the prospect of significant change in societal conditions would be lessened.

Patterson points to another possible adverse consequence. He points out that, "the greater the diversity and cohesiveness of groups in a society, the smaller the diversity and personal autonomy of individuals in that society."[2] The fragmentation of society into warring factions with a consequent loss of individuality does not appear to be a sound foundation upon which to build an educational system in a democracy.

In light of our commitment to a democratic society, it would appear that a defensible educational purpose must be stated in terms of the individual rather than the group. It is the individual, not the group, who must cope with a confused and often confusing world. Individuals suffer from the evils of discrimination, the pain of rejection and the denial of equal opportunity. And it is the individual who will ultimately choose to accept or reject an ethnic identification.

Since schools are provided by citizens for preparing individuals to participate effectively in a democratic society, the purpose of education must be in harmony with societal ideals. The individual responsibility for

participation in decision-making, which we have seen to be an integral element of our society, obligates schools to prepare pupils who become increasingly capable of making intelligent decisions based on evidence which they accumulate at any given time. If education in a democracy is to be effective, it must meet this obligation.

Authoritarian procedures, which may be necessary in a totalitarian society, are inappropriate in a democracy. The purpose of education in a free society is not to give answers to pupils, but rather to teach pupils how to find solutions to problems which confront them now or will likely confront them in future years. Instead of memorizing facts, a pupil should be learning to investigate alternatives and propose solutions. This approach does not lessen the necessity for an intensive study of society's accumulated knowledge. However, it does mean that knowledge is not an end in itself, but has a wider application. Knowledge, or accumulated information, should be the base upon which intelligent decisions are formulated; it should be used as a part of the process for solving problems. Pupils, instead of accepting passively the teacher's pronouncements, should be encouraged to question, to search, to reflect and to perceive relationships. In short, they must become increasingly responsible for their own intellectual, social and emotional development. Bayles summarizes this concept succinctly by saying, "American education ought seemingly to promote development of more adequate and harmonious student outlooks on the life of which they are a part, and heightened capacity to reconstruct outlooks independently."[3]

Such a purpose for education seems to be in keeping with the basic ideals of our society. It recognizes the inherent worth and dignity of individuals regardless of their ethnic origins or cultural heritage; it assumes the inevitability of a changing society and provides a process by which individuals may understand and evaluate diverse life styles in an objective manner; furthermore, it offers individuals, whatever their origins or beliefs, the opportunity to become skillful in making intelligent decisions regarding their individual welfare.

The effect of this educational approach would be to increase the options of individuals in a multicultural society. Given the fact of cultural diversity within their own world, pupils can understand there are a variety of ways of behaving which are appropriate in different situations and acceptable to different groups. They can see the relationship between one's goals and the choices one might make; they possess a process for evaluating new situations; and they are encouraged to develop the capacity for making wise decisions as situations warrant. Thus, the aim of this approach to education is not to promote the glorification of any particular culture, but to develop in individuals the ability to cope with an environment which can and will change. Furthermore, it seeks to provide equality of opportunity for all to participate in the decision-making processes which vitally affect individual lives.

The acceptance of this viewpoint necessitates a re-examination of the manner in which teachers are prepared. Unfortunately, far too little attention has been given to the development of competent, committed instructors who are capable of providing quality instruction to a group of

children in a multicultural classroom.

It would appear that a teacher's first obligation is to teach democratically. If we are committed to the ideal that individuals must have an equal opportunity to participate in decision-making and an equal responsibility to abide by those decisions, any attempt to impose upon pupils' fixed, pre-determined ideas in a manner which makes adoption of conflicting ideas difficult or impossible should be avoided. Thus, the glorification of the status quo or the indoctrination of pupils for a new social order by a teacher appears to be an authoritarian technique which should be avoided. Similarly, teachers who give pupils the total responsibility for directing their educational progress or merely present information and allow pupils to draw conclusions based on opinion or bias rather than evidence, are neglecting their professional responsiblity.

Instead of functioning as a source of all knowledge or merely an interested bystander, teachers should assume a different role. They should present information and solicit possible solutions to problems; they should raise new questions and assist pupils in gathering data; they should challenge conclusions and help pupils devise solutions in harmony with available information. In short, they should become directors of continuing research efforts in which pupils share an increasing responsibility.

In addition to the development of professional skills consistent with democratic philosophy, teachers must possess the ability to relate effectively to a multicultural environment. This ability is desperately needed in a society where the opportunities for cross-cultural understandings have been severely limited by cultural isolation and feelings of ethnocentrism. A rationale for the development of this ability may be found in sociological theory. For example, Thomas states that:

> Preliminary to any self-determined act of behavior there is always a stage of examination and deliberation which we may call the *definition of the situation*. And actually not only concrete acts are dependent upon the definition of the situation, but gradually a whole life-policy and the personality of the individual himself follow from a series of such definitions.[4]

MacIver expands on this idea of an individual definition of the situation by stating, "The situation he assesses is one that he has selectively defined, in terms of his experience, his habit of response, his intellectual grasp, and his emotional engrossment."[5] Simplifying these concepts and applying them to the educational setting, we conclude that teachers and pupils will act according to their perceptions of a given situation; and that their perceptions are shaped by a lifetime of experiences and their interpretations of those experiences.

This concept is critical to the establishment of an educational program. Individuals tend to view with fear and suspicion those things which they do not understand. In a culturally homogeneous classroom where there are commonly understood ways of behaving, few problems may arise. However, in a multicultural setting where a gulf exists between the teacher's experiences and those of the pupils, there is an inadequate basis for

communication and understanding. Teachers may tend to see pupils as shiftless, lazy, dishonest, disinterested or disrespectful. Pupils are quick to sense these feelings and may become either antagonistic or apathetic. The teacher becomes increasingly frustrated and the pupils alienated.

If this lamentable situation is to be corrected, it seems obvious that all parties must be given the opportunity to have experiences from which realistic perceptions can be developed. In this way, their personal "definition of the situation," as described by Thomas may be enhanced. Perhaps for this reason, above all others, it is essential that multicultural experiences become an integral part of the educational curriculum. It is from such experiences that a culturally diverse classroom can come to value the contributions and strengths of the life-styles of its individual members.

Although such an educational program is essential to all participants; the teacher, playing a dominant classroom role, has the major responsibility for establishing a climate of multicultural understanding. A fascianting study by Atyeo[8] vividly illustrates the importance of teacher influence on the behavior of young children. During a pre-observation period, each child was asked to show a preference for one of two new dolls, identical except for their blue and green dresses. After pupils had shown their preference, the teacher began to display special affection for the least-favored doll and ignore the popular choice. Within a short period of time, it was found that most pupils adopted the doll preference of their teacher, and in some instances, they imitated the specific behavioral patterns they observed in the adult model.

Although the experiment involved only dolls, one cannot help but speculate on the results had subjects been actual children and the colors involved had been black, brown, red, yellow or white, instead of blue and green. Because of the great influence of teachers, it would seem that one of the most significant steps toward improved multicultural understandings would be the selection of a multiethnic teaching staff. The employment of an attractive, competent and secure staff, representing diverse cultural and ethnic elements of our society would appear to be an important step in helping pupils develop adequate and harmonious outlooks on the life of which they are a part.

It is not enough, however, simply to provide a variety of ethnic or cultural models. These individuals must be prepared to interact effectively in this type of environment. James Banks hypothesizes that teachers' ability to work in ethically pluralistic situations will increase as their stages of ethnicity increase. He suggests five basic stages in the development of ethnicity among individual members of ethnic groups. He defines these stages as:

State 1: Ethnic Phychological Captivity

During this stage the individual internalizes the negative ideologies and beliefs about his/her ethnic group that are institutionalized within the society.

Stage 2: Ethnic Encapsulation

The individual participates primarily within his/her own ethnic community and believes that his/her ethnic group is superior to that of others.

Stage 3: Ethnic Identity Clarification

At this stage the individual is able to clarify personal attitudes and ethnic identity, to reduce intra-psychic conflict, and to develop positive attitudes toward his/her ethnic group.

Stage 4: Biethnicity

Individuals have a healthy sense of ethnic identity and the psychological characteristics and skills needed to participate successfully in their own ethnic culture, as well as in another ethnic culture.

Stage 5: Multiethnicity

This stage describes the idealized goal for citizenship identity within an ethnically pluralistic nation. The individual is able to function, at least at minimal levels, within several ethnic sociocultural environments and to understand, appreciate and share the values, symbols and institutions of several ethnic cultures.[7]

Banks believes these stages are dynamic and multi-dimensional rather than static and unilinear. He sees the characteristics both within and between stages as operating on a continuum with development being a gradual process.

It should be noted that the stages proposed above involve not only sociological understandings of one's own and other cultures, but also necessitate an examination of one's own feelings and the ability to understand the attitudes, anxieties, insecurities, and prejudices of pupils. This dimension of teacher preparation is recognized by Combs who states:

> People discover their self-concepts from the kinds of experiences they have had with life; not from telling, but from experience. People develop feelings that they are liked, wanted, acceptable and able from *having been* liked, wanted, accepted and from *having been* successful. One learns that he is these things, not from being told, but only through the experience of *being treated as though he were so*. Here is the key to what must be done to produce more adequate people. To produce a positive self, it is necessary to provide experiences that teach individuals they are positive people.[8]

There is reason to believe that this aspect of teacher preparation and teaching itself has received far too little attention. After long experience as an educator of teachers, Jersild concludes, "The teacher's understanding and acceptance of himself is the most important requirement in any effort he makes to help students know themselves and to gain healthy attitudes of self-acceptance."[9]

Although the fields of psychology, mental hygiene, social work and counseling have for many years stressed the importance of mental health in producing effective teachers, it remains a low-priority item in most teacher preparation programs. This neglect is particularly devastating as it becomes obvious that teachers of diverse ethnic origins must be prepared to work in desegregated classrooms. Evidence indicates that teachers from both minority and majority cultures seem to share similar feelings of anxiety and insecurity when placed in classrooms where the majority of pupils are from a different ethnic background.[10,11]

To summarize our discussion to this point, the following conclusions appear to be justified:

a. We live in a multicultural society where a wide discrepancy exists between the ideals of that society and its practices.

b. The professed ideals of society are based upon principles such as:
   1. The worth and dignity of each individual in society.
   2. The inevitability of change in society and ability of individuals to direct the changes desired.
   3. The equality of opportunity to determine the rules by which we live and the equality of responsibility to abide by those rules.

c. The purpose of education should be to promote development of more adequate and harmonious student outlooks on the life of which they are a part, and heightened capacity to reconstruct outlooks independently.

d. A program to prepare teachers to function effectively in a multicultural setting must produce individuals who:
   1. Understand their own and their pupils' environment and culture.
   2. Understand their own and their pupils' anxieties, insecurities, attitudes and prejudices.
   3. Possess teaching skills consistent with the accepted purposes of education in a multicultural society.

One final point should be made. It is no longer realistic to prepare teachers specifically for inner-city, suburban, or rural schools. Neither is it likely that any significant number of teachers can be prepared with the assurance that they will long be teaching in an ethnically homogeneous school. The effects of school desegregation decisions dictate the likelihood that teachers, regardless of their ethnic origins or cultural backgrounds, will practice their professional skills in a multicultural classroom populated by pupils from a wide range of ethnic and socio-economic backgrounds. Any program that fails to prepare teachers to operate effectively in such an environment is failing to serve the society from which it receives its support and is inadequate for the needs of the society it is designed to serve.

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Chapter III

CURRICULUM CONTENT AND TEACHING STRATEGIES FOR MULTICULTURAL EDUCATION

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The quality of a school program can be determined by what happens to children who are presumably its central concern. Administrative leadership, curriculum content and the strategies employed by the instructional staff are crucial elements in an effective multicultural program.

William A. Katz states that it is the responsibility of the school administrator to set a tone and afford assistance that will promote teacher behaviors conducive to effective learning. His message should be: "These children are educable; this is demonstrable. Given appropriate learning experiences, they learn. It is your responsibility as a teacher to devise methods and materials and classroom experiences that result in effective learning. And my responsibility as an administrator is to help you in every way I can."[1]

Katz alleges further that in our country as a whole, basic values for all children can be developed by incorporating experiences into the curriculum that lead to an understanding and appreciation of our different cultural groups. All children can benefit from such understandings. The minority-group child who tends not to feel at home in a school situation where faculty and administrative leadership are predominantly of a different cultural background would be helped. If curriculum experiences involve pupils in a study and appreciation of elements peculiar to the minority culture, the minority child is able to develop a sense of validity and belonging. This shows respect for his background, and hence, for respecting him; and with it, of course, goes some strengthening of his own ego.

Katz concludes his assertions by stating that many schools, particularly those with few minority students, seem oblivious to the fact we live in a pluralistic multiethnic world. In these schools, the opportunities for white pupils to learn about the contributions of minority groups are rare. This insulation from the real world places such children at a disadvantage when they ultimately realize that ours is a multicultural society and they must co-exist with people of diverse ethnic origins.[2]

One of the important hindrances to multicultural education has been the instructional materials available for such programs. Only recently have books, films and filmstrips been produced that take into account the multiethnic perspective. Until now, we have had a proliferation of books and other materials that were inadequate or innacurate.

It is undeniable that the achievement of white, middle-class children and poor, lower-class minority children is unequal — the important question is how the achievement of poor and minority group children can be improved. As a possible answer to this question, Ryan and Cooper suggest a comprehensive three-pronged attack including Compensatory Education, Desegregation and Total System Reform.[3]

Compensatory Education is an attempt to overcome deficiencies in the learner by grafting extra education into the regular school program, or to overt potential learning problems through preschool programs such as Project Head Start.

Desegregation seeks to enhance the academic growth of all students; blacks, whites, reds, browns and yellows, by encouraging multiethnic contact. This involves not only accepting differences of the individuals but also using these differences as a basis for learning about each other.

Since 1954, one of the prime motivating forces in school desegregation efforts has been the assumption that black students' achievement will improve in an integrated school environment. Notably, the U.S. Commission on Civil Rights asserts:

> Negro students suffer serious harm when their education takes place in public schools which are racially segregated, whatever the source of such segregation may be. Negro children who attend predominantly Negro schools do not achieve as well as other children, Negro and white.[4]

Ryan and Cooper state that desegregation has stalled in urban areas where blacks and other minority groups inhabit the inner-city while the whites flee to the suburbs. Besides, many blacks and other minority groups are demanding local community control which would in effect, postpone integration efforts until parity in educational achievement is reached.

Ryan and Cooper assert further that Total System Reform — structure, decision making power, teacher training, curriculum and organization — offers the most promise of creating equal opportunity for poor and minority children. Admittedly, the task is enormous but some encouraging examples do exist. In Louisville, Kentucky, for instance, efforts have been made to use a systems approach for the renewal of the school district. The school leaders recognized that partial change is rarely successful because the rest of the system tends to reject or isolate the innovations. In Louisville, an effort was made to concentrate resources at first in a limited number of schools, rather than dissipating the resources. As success was acheived in these schools, other schools then received the new resources, until the entire system had been overhauled. The organizational framework for instruction was dramatically changed, along with changes in teaching and instructional personnel. The community was involved

through the creation of neighborhood school boards. Instructional materials, objectives and methods were systematically examined and revised. The administrative structure was dramatically changed to improve decision making.

It would appear that only when educational problems of a school district become intolerable does dramatic total system reform occur. In addition to Louisville, the Detroit school system is currently involved in similar total school reform as a result of tremendous financial and educational problems. While it is too early to evaluate the results of both efforts, it does appear that more large school districts will recognize that the "band-aid" approach to creating equal educational opportunity simply does not work.

The position of Ryan and Cooper is summarized very succinctly by Mario Fantini when he says: "In the subsystems, models of excellence must swim against the tide of the status quo system. The total approach has no such constraint; there is no boring from within, for everyone starts at the reform gate at the same time. In a federation of autonomous subsystems, each with an equitable share of resources, instructional practices would operate in an open, competitive market. The most successful models would be on display as a challenge to other school systems to adopt their approaches or surpass them in performance."[5]

Royal T. Freuhling presents a most impressive model for multicultural education.[6] He describes a study by Elliot Aronson who designed, for newly integrated classrooms, a program to remove certain obstacles to effective interpersonal interaction among children from diverse ethnic and racial backgrounds. Freuhling examines some concepts and propositions from the social exchange theory and uses these concepts and propositions to analyze Aronson's study.

Aronson observed that the traditional classroom structure often contributed to an atmosphere of tension where all the children competed for the love and approval of a single important person — the teacher. The stakes were high, the competition often fierce, and one person's success was usually at the expense of another's failure. These tensions increased with the arrival of the black and Chicano children, who could rarely compete successfully with their new classmates. Such an environment did little or nothing to make children like each other.

Aronson's strategy was to reduce competition between children by creating a different environment, one where each child would become a valued resource for his peers rather than a competitor. Each of the participating classrooms was divided into ethnically and racially mixed groups of children, and each group was assigned an activity, such as completing a picture-puzzle or a report. Each child was given either a piece of the puzzle or some essential information. Only after each person had made his contribution could a given task be completed and the group be rewarded. In this situation each student had less to gain by putting another child down and more to gain by cooperating with him. Aronson anticipated that, as a result of this experience, the children would come

to like each other better and would exhibit less prejudice toward members of various racial and ethnic groups.

When compared with children from control groups, these children were superior in terms of the interpersonal affection and friendship that developed and more often were likely to develop positive self-concepts. Although these changes took place within the groups, there was no significant reduction in prejudice shown by group members toward Chicanos, blacks and whites in general. The white, black and Chicano children who worked cooperatively with each other had come to like each other better; but this liking had not transferred to children and adults of different racial and ethnic backgrounds outside of the cooperative group.

What began as a promising approach for enhancing the quality of interaction among members of various racial and ethnic groups seemed to lose some of its promise at the point where Aronson attempts to account for the expected but obtained outcomes and where he suggests program modifications. In analyzing the Aronson study, Freuhling suggests the need for a more comprehensive model and recommends one which he calls the "Social Exchange" model.

The focus of social exchange theory is those transactions that occur between people whereby they exchange a variety of behaviors, actions and resources that constitute rewards and costs for the participants. Rewards serve to reinforce those behaviors that follow and increase the probability that such behaviors will be repeated. Costs exist as punishing stimuli, alternative rewards that must be deferred at the moment, or the loss of a reward about to be or already obtained.

Values are those things that people, either as a species characteristic or through individual learning, find rewarding. A reward increases in value when a person for whom it is a reward has been deprived of it; it decreases in value to the extent that a person has become satiated and alternative rewards have become more attractive. The value of an action or resource to a person is related to the frequency with which it occurs, the available supply of it, and the degree to which it exists as a means for obtaining other things that are also rewarding to the person.

A person's status or ranking in relation to his peers within a group is related to his ability to control and provide valued resources or behaviors that are unique, scarce and in heavy demand: A valued resource or action that cannot be supplied by many other persons gives the person supplying it the power to negotiate a position of respect and worth.

Interaction alone does not produce liking. Friends are people who frequently reward each other by exchanging valued resources. We like people who reward us, and our behaviors of liking are themselves reinforcers which usually increase the probability of our friend's repeating those behaviors we find rewarding.

In order to use the concepts of social exchange theory in a multicultural education program, the educator must make ethnicity or culture a salient part of such a program, but not as an end in itself or simply as information about others. Rather than treat ethnicity as an abstract concept, the educator must view it as a label for a unique heritage of learned skills and behaviors which which a people cope with life's challenges and

enrich their daily living. It is, in fact, a set of behaviors with exchange value and, in combination with other behaviors, has the potential for enhancing the life of both the individual and the group in a world where no one group has a monopoly on the means for creating the good life.

Freuhling states further that the kind of cooperative environment achieved in the classrooms in Aronson's study is necessary for such a program, but the problems to be solved by each group and the required resources possessed by each child will be somewhat different. The educator must create an environment or take advantage of an existing one where there are the kinds of problems that require, for their successful resolution, the cooperative exchange of those skills and strategies that constitute the ethnic heritages of the various individuals and subgroups in the classroom or school. In order to do this, the educator must become a participant-observer and participate, as best he can, in the life of the various groups from which his students come. In this way, he will begin to appreciate the unique resources that his students bring to the classroom.

Some transfer of liking to persons outside the classroom is likely to occur as a variety of "outside" persons are invited into the classroom to share unique resources which enable the entire class to achieve a valued outcome. First to be invited might be the parents, other relatives and friends of a cross-section of the students.

Fruehling concludes by stating that multicultural education can be more than an opportunity to learn about others. It can be an opportunity for every student to exchange something of value from his cultural heritage in a setting of mutual cooperation and respect.

Curriculum Development

Traditionally, the school and curriculum have responded to ethnic differences by attempting to impose the larger American image upon the ethnic child with the result being that those who were able to fit the image were successful, while those who did not were regarded as failures. However, as we have seen, this "melting pot" concept has been changing as individuals have become more sensitive to ethnic differences and needs.[7]

At the other extreme, some cultural pluralists (Stokely Carmichael and Charles Hamilton) advocate that since ethnic groups have distinctive political and economic interests, each member of a particular ethnic group should use his potential for the achievement and advancement of those special interests. Since full participation in the larger society comes only from a position of power, the curriculum should be culturally specific in order to train pupils to perform successfully in their own ethnic group.[8]

Banks presents a pluralistic assimilationistic ideology as a middle position between these extremes. Since it would reflect and acknowledge both the ethnic cultures and the common culture, he sees it as the most effective guide for curriculum change. It would prepare a pupil, regardless of ethnic background, to be an effective participant in a modern democratic society, by being successful in the common culture, his own ethnic culture and other ethnic cultures.[9]

Grant asserts that one of the most socially disruptive aspects of our

pluralistic society, and one to which the multicultural curriculum has been addressed, has been that of institutionalized racism and intense ethnic conflict. He maintains that schools have, overtly in the past and convertly in the present, perpetuated racism through racially-biased tests to classify students. Grant also believed that a multicultural curriculum could approach the problem of racism and assist in its resolution by presenting a curriculum that is relevant and capable of meeting the needs of each pupil regardless of race or ethnic background.[10]

Banks alleges that ethnic conflict and rascism in American society resulted from the cultural assimilation of European immigrants while denying others such as blacks, Indians, Orientals and Mexicans the same opportunity to assimilate into the larger society. Just as schools have perpetuated racism, the schools can also solve the problem by providing a curriculum and ethnically-sensitive teachers which would serve to improve minority achievement and enhance the minority child's self concept. Such a remedy might also instill a new concept of humanity in majority students by making them aware of other ethnic cultures and, at the same time, more knowledgeable of their own cultural situation.[11]

Curriculum Models

One of the first models of multicultural education to be introduced in the various school systems has been identified as the "Ethnic Additive" model. Basically, this model involves the addition of ethnic materials to the existing traditional curriculum. Most ethnic studies, such as Black Studies and Native American Studies, started out as a curriculum additive and tend to retain that form today. However, Banks, Gay and most contemporary educators believe that ethnic studies must go beyond the additive level. They believe such programs to be inadequate because of their failure to integrate cross-cultural understandings into the entire curriculum.

To overcome this deficiency, Gay suggests the following strategies for designing a multicultural curriculum:[12]

a. Integration of Ethnic Materials Approach

This strategy is probably the most frequently used. Teachers can be alert to introduce ethnic materials at appropriate times in existing courses of study whenever they see an opportunity arise. Examples of this appraoch would be:

1. The program of American history established by the Thornton Township High School, Harvey, Illinois. The basic objective of the program was to break down racial stereotypes by bringing in the contributions of the black American in each major period of American History, as well as dealing honestly with periods of history which were significant with regard to black political and social development such as the period of extreme institutionalized racism that followed the period of the Reconstruction.[13]
2. Guest speakers who are members of various ethnic and racial groups will visit the class to lecture and "rap" with students.
3. An outing, repast or banquet which constitutes an integral part of a social studies or communications unit. The meal is characterized by having foods of the different ethnic groups represented

prepared and served. An important aspect of this activity is that each student will give a brief speech concerning the preparation of the dish and its origin.

b. Modifying Basic Skills Approach

This strategy involves using ethnic materials to teach fundamental skills such as reading, writing, calculating and reasoning. In addition to proving basic skills, ethnic identity is also enhanced. Since it allows pupils to learn about other ethnic groups, it can increase the relevancy of the curriculum. Examples would be:

1. Pupils will list as many assumptions regarding ethnic groups as possible. Although negative assumptions may be easiest, pupils are encouraged to list as many positive assumptions as possible. The pupils will discuss the possible origins of each assumption, both from historical evidence and direct observation of behavior.
2. Teachers can include ethnic minority authors in a study of literature. Such literature can be used to teach fundamentals of writing and literature appreciation as well as the works of Anglo-Americans.

c. The Conceptual Approach

This strategy involves the use of a series of concepts selected from several disciplines which are applicable to all ethnic experiences. These concepts are inherent to the human condition and lend themselves to interdisciplinary analyses, using comparative and multiethnic perspectives. For example:

1. A discussion of the concept, "brotherhood." It is universal in nature because it transcends all racial and ethnic groups. A unit investigating this concept could be developed at many levels and for a number of courses. An example of this approach may be found in Appendix A.
2. Similar units investigating such concepts as power, identity, discrimination, survival and culture could provide much more for pupils than mere factual knowledge.

d. The Thematic Approach

Recurring themes that characterize the human condition are emphasized in this approach. The curriculum is designed to show how the larger society, as well as ethnic groups, have responded to these themes, and how these themes in turn have influenced the various ethnic cultures. For example:

1. Social Studies units can be developed to study man's continuing struggle for freedom. In this approach, the organizing principles are centered on themes as opposed to ethnic groups. From earliest time and on every continent, this struggle has occurred. A unit of this type can be exciting as it shows how various groups have engaged in the struggle.
2. Topics such as search for identity, protests against injustice and the fight against dehumanization are all ideal themes for langu-

age arts units. Their universal nature and continuing concern make them relevant for multicultural education.

e. The Cultural Component Approach

This approach focuses on the characteristics of the individual ethnic groups, and how they form a cultural tradition different from other ethnic groups. Ethnic perceptions, expectations, behavioral patterns, communication systems, socialization processes, value systems and styles of interpersonal interaction form the core of the curriculum. Examples would be:

1. A game entitled "Brothers All" which is designed to help children develop a feeling of brotherhood for all races and ethnic groups. All members of the class will bring in pictures of persons of different racial and ethnic groups. Pictures will be grouped according to ethnic origins and pupils will write all they know about each group. This is followed by a general discussion of what the students have listed.[14]
2. A unit dealing with a comprehensive study of all ethnic groups within a particular school community or urban area. The cultural attributes of each group are compared and contrasted for a broad understanding of how community groups live.

Teaching Strategies

Although instructional strategies employed by any given teacher are influenced by the course being taught and the academic climate, the major determinant of teacher behavior is the objectives or goals which are to be achieved by the students.

Each teacher must consider a wide range of possible techniques for the classroom before deciding upon an approach to the problem of multicultural education. At times, the teacher may consider and present a model for the pupils' social behavior. On other occasions, the teacher may be the organizer of the classroom social environment or a link with community issues and resources. If teachers consider themselves directors of a continuing research effort and seek to help pupils develop more adequate and harmonious outlooks, then they will seek to develop techniques for raising questions seen as relevant by pupils, provide information when necessary, probe for deeper thinking and evaluate with pupils the solutions reached in class.

Helaine S. Dawson recommends the following goals for teachers to consider in the development of effective teaching strategies:[15]

a. To get each student to feel good about himself as a person by creating an atmosphere of friendliness and personal interest

b. To arouse each child's motivation so that he becomes personally involved and interested in pursuing what he needs

c. To develop an awareness in the student of the world around him and of his responsibility to it by interrelating subject matter with personal experiences

d. To help the student communicate by developing his ability to express his thoughts both orally and in writing

e. To help the student develop new patterns of thinking which will be reflected in changes in attitudes and behavior

f. To increase the student's self-confidence by praising every indication of progress and to help him develop an understanding of himself

g. To give the student opportunities to develop aptitudes, such as writing, acting, painting, etc.

h. To broaden the student's horizons by exposing him to new experiences, people and places

i. To help the student think critically and keep an open mind rather than react violently to people and situations, to stop thinking in stereotypes

j. To help the student develop more flexibility in adjusting to the unexpected

The following technique was developed by one of the authors to teach standard English as a second language and uses the analogy of a wardrobe of clothing. This technique may be used in many different situations.

As pupils begin to understand that from their wardrobes they may select cut-off jeans and sweatshirts to wash a car, three piece suits for dates, or silk shirts and slacks for disco dancing, they can discover the feasibility of developing a "wardrobe" of language patterns. One which can be used when "shucking" and "jiving" with friends; another which can be used when communicating intelligently; and still another which can be used when communicating with adults. They can discover for themselves that while, "Hey, man, run it on down to me," may be the best choice of words while talking "on the set;" it would probably kill their chances for a good job if the expression were used during an interview. This discovery allows them to keep and appreciate their ethnic heritage, but also assists them in realizing that some adjustments must be made if they wish to capture part of the "American Dream."

Role playing is also a very important strategy employed by teachers of multicultural education. It is essentially a short skit in which a dramatic situation or conflict is illustrated and examined. Participants assume roles and attempt to feel, think and act like persons do in such roles. Players have the opportunity to express and examine their feelings and actions within the safe environment of a fictitious personality and situation. Since discussion of the drama focuses on roles and not on persons, the actors do not have to discuss their personal feelings unless they wish. When individuals assume an unfamiliar role, perhaps of another race, generation or occupation, they may be able to experience the world of another person. Requiring pupils to wear a mask of a different ethnic

group can enhance the impact of a role-playing activity.

Charles Silberman reports that some schools have what they refer to as the Multicultural and Multiracial Museum.[16] This is characterized by having the walls of one or more classrooms covered with pupil-made portraits and posters of famous members of minority groups who have made significant contributions to our society in fields such as science, medicine, entertainment, athletics, government and art.

Silberman also suggests that minority group professionals such as lawyers, doctors, dentists, college professors and businessmen visit the school periodically and discuss the nature of their work and tell their own life stories.

Conclusion

Multicultural education can contribute to a pluralistic American society by sensitizing all school personnel to the special needs and problems of ethnic minorities. It can enhance levels of personal achievement by fostering positive group and self identity. And it is a most effective weapon for dealing with racism and other ethnic conflicts which can prove to be socially disruptive in a democratic society.

In November, 1972, the American Association of Colleges for Teacher Education adopted a statement on multicultural education. The Association not only recognized American society as being culturally pluralistic but also viewed this pluralism as a valuable resource to be maintained; thus rejecting pressure for assimilation, separation and tokenism.

The goal of multicultural education is to provide a coherent and socially relevant learning experience which is humanistic and pragmatic, and which prepares ethnic minorities for service to their community. This goal enriches the total society as students prepare to live and work for continued political, social and economic progress.

David Ballesteros summarizes the need for curriculum change with these penetrating insights:

> The commitment to alleviate curriculum deficiencies in educational programs from preschool through university levels must continue and be intensified. The university must act as a direct agent of change rather than simply as a recorder and analyst of events. Both schools and teacher preparation institutions must change before any real benefit will trickle down to the student. There will continue to be a need for major curricular changes in our schools and colleges and greater fiscal efforts by Federal, state and local governments during the decade of the 1970's. There is no room for deprived, disadvantaged and handicapped students in American education, regardless of color or ethnic background. The need for recognizing the bilingual-bicultural student as a positive force in our society is essential . . .
>
> In planning and implementing programs, the community, students, faculty and administrators must work together if the curriculum is going to be relevant and viable. Programs must be designed to make students succeed, not fail. To meet the needs and demands of the upcoming 21st century, there is one type of disadvantaged student; he who remains monolingual and monocultural.[17]

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Chapter IV

TRAINING TEACHERS FOR A MULTICULTURAL SOCIETY

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Educating teachers to perform successfully in a multicultural society is truly a professional challenge. The implementation of a functional multicultural teacher education program is the most demanding single obligation in teacher education today. Fortunately, there is a growing consciousness that revolutionary changes must be made to prepare prospective teachers for effective instruction of pupils from diverse racial, social, religious and cultural backgrounds.

It is clear that prospective teachers must become aware of the cultural pluralism of American society. It is equally clear that public education must provide an opportunity for all pupils to prepare themselves to live effectively in such a society. Unfortunately, the polarization of diverse cultural groups within many communities has intensified as schools in the throes of desegregation conflict have become centers of confrontation. This votatile state of affairs, further underscores the need for multicultural teacher education programs that will enable prospective teachers to:

a. Understand their own and their pupils' environment and culture.
b. Understand their own and their pupils' anxieties, insecurities, attitudes and prejudices.
c. Develop teaching skills consistent with the accepted purposes of education for a multicultural society.

Teacher training programs must prepare the prospective teacher to design and implement, with the cooperation of multicultural populations, a multicultural curriculum which will enable learners in a culturally diverse society to cope with the persistent life situations facing them. Therefore, competencies and understandings needed by multiethnic pupils as they attempt to deal with the basic problems and situations of everyday living should constitute the core of a curriculum designed to train teachers to function effectively in today's dynamic and complex society of disparate cultures. Banks[1] believes that if teacher education programs are to prepare pre- and in-service teachers to function successfully within multicultural classrooms, they must help teachers to acquire:

a. more democratic attitudes and values
b. A clarified philosophical position related to pluralism
c. a process of conceptualization of ethnic studies
d. the ability to view society from diverse ethnic perspectives, and
e. knowledge of the emerging stages of ethnicity and their curricular and teaching implications.

In a less abstract vein, Hilliard[2] provides practical recommendations for the preparation of teachers who can function successfully in a culturally heterogenous environment. He lists the following understandings, skills and attitudes as essential for teacher effectiveness:

Essential Understandings:

a. The teaching process is always a cross-cultural encounter.
b. The personality, values and social background of the teacher are critical cultural inputs.
c. All teaching tools are culture bound.
d. The classroom is not a benign context but a potent matrix.
e. Teachers must understand how the student can be a victim.
f. Teachers must understand that all minds are equally complex.
g. Teachers must be helped to understand that the poor and racial or ethnic minorities can and actually have been able to learn at the same level as others when the proper environmental support was provided.
h. Teachers must understand that learning is related to a sense of power over some of the forces which impinge upon our lives.
i. Teachers must understand how their own expectations are determining factors in building a climate for growth of students.
j. Teachers must intimately understand the culture of their students.

Essential Skills:

a. The ability to communicate with students from other cultures.
b. Diagnosing the knowledge and abilities of students from other cultures.
c. Skill in the evaluation of professional literature bearing upon multicultural problems.
d. Self-diagnosis.
e. Recognizing cultural equivalencies.
f. Detecting conscious and unconscious negative signals.

Essential Attitudes:

a. Teachers must be as free of bias as possible and must be open to continuing self-examination.
b. Teachers must honor and value cultural alternatives such as language, beliefs, values and behaviors.
c. Teachers must feel that a multicultural orientation is beneficial to them personally.

The recommendations of Banks and Hilliard seem to represent a comprehensive listing of competencies essential to the preparation of effective teachers for a multicultural society. Implementation of a program to accommodate these competencies will require significant changes in the academic content and experiences provided for prospective teachers. These changes will affect all facets of the college program and will require the cooperation of a large segment of the academic community. Anything less than a concentrated, committed and cooperative effort will result in mere academic tinkering with an outmoded and ineffective teacher education program. An adequate program must be

designed to provide academic content and experiences within the following framework:

General Education:

The commonly accepted purpose of a general education program is to provide students a broad understanding of man's cultural heritage. A program is usually organized to provide broadening experiences in Communication Skills, Science, the Social Sciences and the Humanities. The purpose of these experiences is to provide opportunities for students to develop an understanding, appreciation and enjoyment of contemporary civilization. Such a purpose, if effectively implemented, is consistent with the requirements for competent teachers in multicultural schools.

The general education experiences of the prospective teacher should broaden his understanding of a teacher's role in a pluralistic democratic society as a citizen and as a teacher of multicultural citizens; help him to acquire those personality traits which are conducive to establishing effective human relations with all racial and ethnic groups; aid him in developing an appreciation of people who are different from himself in cultural, social, religious, economic and ethnic backgrounds; and help him acquire those moral, ethical and spiritual principles and resources which are needed for effective participation in a culturally diverse society.

The general education experiences of the prospective teacher should help him to communicate his thoughts orally and in writing with enough clarity and logic to be understood by all racial and ethnic groups. It should help the prospective teacher understand people, their cultures and contributions. Diverse cultural groups should be studied in terms of contributions they have made, and are making to world civilizations, American civilization and to the local community.

Although these goals traditionally have been the stated focus of general education programs, too often instruction has degenerated into sterile, academic exercises unrelated to the unsettling events of a contemporary world. If teachers are to be provided an effective foundation for successful classroom functioning, the general education program must provide a basis for a realistic understanding of a culturally diverse society.

The Area of Specialization:

The area of specialization in a multicultural teacher education program provides intensive study in the academic fields in which prospective teachers hope to teach. They provide needed competence in the field of specialization. Content from academic fields also contributes to the achieving of professional education objectives; they have a reciprocal relationship, and each is needed if prospective teachers are to help pupils in multiethnic classrooms deal with the persistent problems of everyday living.

The specialization area provides the teacher with essential instructional content. This content, in some cases, should reinforce the foundation-

al studies of general education. Specialization in social studies and language arts are obvious areas where intensive study will provide a deeper understanding of other cultures and the contributions to civilization made by their members. Similar benefits can be derived from other areas of specialization. For example, a prospective teacher of multiethnic classes in music, art and foreign languages has an obligation to become familiar with the contributions of various cultures and ethnic groups. Although the physical sciences, mathematics and other disciplines may not deal directly with multicultural content to a significant extent, a prospective teacher must be familiar with contributions of ethnic minorities to the advancement of knowledge in these fields. Although neither general education courses nor areas of specialization are under the control of teacher educators, their contribution to the preparation of multicultural teachers is vital and a concentrated effort must be made to insure faculty cooperation for realistic preparation.

Professional Education:

It is through the professional sequence that teachers of multicultural children will be trained to use those teaching strategies which are culturally and linguistically suited to their pupils, create and utilize appropriate instructional materials, and maintain routine classroom discipline while respecting each personality. This training proceeds from a commitment to principles of a democratic society previously discussed in Chapter 2. It is organized around the three broad objectives specified on page 27. These objectives serve as the basic components of the professional education sequence.

Psycho-educational component:

It is obvious that an anxious, insecure teacher is incapable of fulfilling adequately the role of a professional teacher in a multicultural classroom. Competent teachers must be emotionally mature; they must understand their anxieties, insecurities, prejudices, attitudes toward authority and defense mechanisms. This knowledge is a prerequisite to understanding pupils and encouraging their growth toward self-understanding. Since teachers are more than transmitters of information, more than examiners for factual retention, and more than disciplinarians, considerable attention must be given to their total personality. Next to parents, teachers are the most important adult identification figures in a child's life. It is probably accurate to say that what a teacher is is more important that what a teacher knows. Thus, one of the major goals of the psycho-educational component is to help prospective teachers discover and discuss unresolved feelings about themselves and their relations with those around them.

A second goal is to provide prospective teachers with information pertaining to the emotional and psychological development of children coming from diverse socio-cultural backgrounds. Pupils come to school with personalities, goals, values, social habits and attitudes formulated as a result of their own peculiar cultural experiences. Each pupil, regardless of his ethnic origin, is a unitary, integrating personality seeking to

maintain equilibrium; a goal-seeking organism, purusing purposes in order to satisfy needs; an active, inquisitive individual with a pattern and rhythm of growth peculiar to his individuality; a learner whose educational prescription must provide freedom to explore, to construct, to question, to differ, to make mistakes, and to develop creative contributions within the limits of democratic controls.

If pupils of diverse cultural and ethnic origins are to grow toward self-understanding, teachers must attempt to promote adjustment patterns that encourage feelings of security in each pupil; that are cognizant of changing needs and social conditions; and that provide an understanding of behavior standards for sub-groups in which pupils must function.

Socio-educational component:

The responsibility of a multicultural teacher education program to help prospective teachers develop an understanding and respect for the cultures of other groups is a complex and demanding task. Curricular experiences should be designed to involve prospective teachers in an education process which will help them to:

a. Understand the origin and history of the various social and ethnic groups.
b. Conceptualize the impact of varied home, community and other social forces upon the behavior of the pupil.
c. Become acquainted with the specific mores, folkways, customs and traditions of the various cultural and ethnic groups in America.
d. Understand the current values and attitudes of ethnic groups in America.
e. Acquire techniques for understanding family and community patterns of social relationships among racial and ethnic groups.
f. Make a critical appraisal for the social institutions of groups; and to determine the extent to which they can assist with solving problems of segregation, discrimination, prejudice and hostility.
g. Recognize the fallacy of intellectual inferiority or superiority of a racial or ethnic group.
h. Overcome cultural and racial stereotypes.

Teachers in multicultural schools need to develop an understanding of the culture of their pupils so that they can capitalize on its strengths and avoid competing against its mores and ideals. They should not degrade it, but rather seek to promote understanding. The family background and social class pressures, as well as the individuality of the learner must be taken into account. If teachers are to achieve this level of understanding they must participate in community activities, have contact with a wide range of community residents and engage in other realistic field experiences of this type.

Teaching skills component:

The development of teaching skills represents the third major goal in the preparation of teachers for culturally diverse classrooms. Traditional teacher education programs offer a wide variety of courses designed to promote skill in teaching middle-class pupils of the majority culture. This

narrow approach to teacher preparation fails to take into account the need for special skills to enable teachers to work effectively with a diverse school population. Two examples will serve to illustrate this point.

First, it is important for a multicultural teacher education program to design curricular experiences which will help the prospective teacher cope with the language proglems bilingual children experience. Many school districts have large numbers of parents who speak only a foreign language and their children must exist in a bilingual environment. In this culturally diverse society, many pupils are literally foreign speaking. Prospective teachers must be taught not to penalize these children for being foreign language speakers, rather they should be taught how to capitalize on this heritage. Teachers must also realize because pupils speak a different language, it does not necessarily mean that their language is deficient. Prospective teachers should also be required to become familiar with the languages used by the ethnic groups they will encounter.

Second, the prospective teachers must also engage in curricular experiences which would equip them with the appropriate strategies for dealing with the minority children's socially undesirable reactions to persistent feelings of inferiority. They must become familiar with specific techniques for dealing with such behaviors as: timidity, bullying, awkwardness, delinquency, envy, domineering behavior, day-dreaming, perfectionism, self-effacement, annoying attention-getting devices, fear of attempting new activities and pretended ill health. They must become aware of the fact that minority children will not exhibit any of these behavior traits consistently; and that often the discovery of activities in in which they can achieve, merit praise and win recognition is likely to alleviate them markedly.

In view of this need for a broader range of teaching strategies to work effectively with diverse pupil groups, it would seem important for a multicultural teacher education program to focus specific attention on experiences which will enable teachers to:

a. Select and use appropriate instruments of communication with individuals and groups. It is imperative for the teacher to understand the language variations of multiethnic learners.
b. Utilize technological resources to promote the fulfillment of the many and varied needs of multiethnic learners.
c. Utilize a variety of instructional procedures. Multiethnic students represent widely different capacities, abilities, and interests which cannot be satisfied through uniform methodology.
d. Idenfity, select and use a wide variety of instructional materials which are appropriate for the cultural groups involved, in terms of interest, levels of complexity, student's maturity and experience, and in accord with individual differences within the group.
e. Understand and treat multicultural children as the individuals they are, each with his own particular potential and rate of growth, and each with his own background, problems, habits, interests and curiosities. If the important democratic value of respect for person-

ality is to be realized among multiethnic children and youth, the curriculum must reflect these differences among learners.

f. Make systematic studies of ethnic learners to discover their differences. From these differences should emerge a flexible curriculum geared to the needs and potentialities of individuals.
g. Plan for community involvement. It is essential for families of multiethnic children and youth to be involved in the planning and execution of meaningful multicultural experiences.
h. Develop teaching strategies consistent with the psychological, sociological and philosophical assumptions accepted by the prospective teacher. Unless teachers have a basic conceptual framework from which to develop strategies for teaching children in multicultural settings, their good intentions may come to naught.

The need for a concentrated effort to prepare teachers for multicultural classrooms is crucial. The conceptual framework outlined in this section offers exciting possibilities for incorporating practices that address children and youth of diverse social and cultural backgrounds. The outline also allows for many of the changes suggested by Stone and De Nevi, in terms of bringing into the schools new instructors, novel community-based instructional resources, new facilities and materials, new content and methods which will increase the authenticity of the school's coverage of ethnic cultures.[3] It is consistent with practices of the Cooperative Urban Teacher Education program which has demonstrated that imaginative changes in teacher education are imperative if a meaningful and dynamic multicultural teacher education program is to emerge.[4]

It should be emphasized that the writer agrees with Grant's philosophy that multicultural education is not a catchword for "minority" but encompasses all people of the United States, their racial and ethnic differences, their customs, their levels of income, their traditions and beliefs, their languages, and their religious beliefs, and that educational institutions must begin to assume responsibility for seeing that teacher education programs reflect the cultural and ethnic pluralism of this nation through their staffing, materials, methods, strategies, resources and participatory models and practices.

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Chapter V

TRANSLATING THEORY INTO PRACTICE

Grant M. Clothier

Unfortunately, most publications in the field of education are strong on exhortation but weak on implementation. They seem to list a host of reasons why a particular course of action should be taken, but often neglect to provide help for educational practitioners in implementing presumably desirable programs. This seems to be the case with much of the writing on multicultural education also. It is the intent of this final chapter to translate some of the concepts developed in earlier sections into practical steps that can be taken to provide a pluralistic society the type teachers that are desperately needed.

We have stated that teachers in a multicultural setting should:

1. Understand their own and their pupils' environment and culture.
2. Understand their own and their pupils' anxieties, insecurities, attitudes and prejudices.
3. Possess teaching skills consistent with accepted purposes of education in a multicultural society.

Obviously, there are a variety of approaches that may be utilized by teacher education institutions in accomplishing these goals. The diversity of institutional organizational patterns make it impossible to devise a single program to fit the requirements of all institutions. Some compentencies can be included in college general education requirements, others can be gained in a prospective teacher's field of specialization — particularly in the social sciences and language arts. Although professional education programs have generally failed to consider the handicaps and special instructional needs of minority pupils, these programs do provide training in many basic teaching skills. They can and should be expanded to provide for acquisition of specific skills needed by teachers of pupils from diverse ethnic backgrounds.

From more than ten years experience in preparing teachers to work in inner-city schools, this writer is convinced that prospective teachers for multicultural schools need a minimum of one semester of cross-disciplinary study and field work to develop an effective approach to teaching. Traditional college courses can provide knowledge of other cultures but often fail to provide opportunity for student to learn how to transfer this knowledge to the classroom situation. Student teaching enables prospective teachers to gain experience in classroom techniques, but the pressures are so great that students generally lack the time and guidance to reflect on their previous theoretical training. Thus, it would seem imperative that prospective teachers in multicultural settings be given time with an instructional team composed of representatives from the fields of sociology, psychology and teacher education to gain the necessary competencies for work with diverse ethnic groups.

Given the time constraints of most teacher preparation programs, it is unrealistic to expect prospective teachers to become familiar with all or most ethnic and cultural groups in the United States. However, within a reasonable distance from most college communities, a sizeable number of individuals representing two or more cultural groups can be found. Therefore, it would appear practical to prepare trainees to work with a minimum of one ethnic or cultural group other than their own and to provide them with techniques for becoming familiar with additional groups should the need arise when they ultimately find a teaching position.

Within the framework of one semester and the limitations of available heterogenous populations, what competencies could be realistically developed? A decade of experience with the Cooperative Urban Teacher Education program and the development of an experimental program to train minority teachers to work in suburban schools has shown that teachers can work effectively with pupils and parents of a different ethnic background if they possess the following competencies:

I. **Socio-educational Competencies for Teachers in a Multicultural Society**

At the conclusion of this component, each participant will be able to:

A. Demonstrate a knowledge of his or her own culture and a second culture which the individual may choose to analyze.

Participants may demonstrate competence by:

1. Achieving a passing score on a test of cultural literacy for their own culture and for another culture.
2. Recording information regarding two contrasting cultures gained from selected readings provided by the instructor.

B. Demonstrate a knowledge of the economic structures of two contrasting communities.

Participants may demonstrate competence by:

1. Ascertaining the extent of welfare assistance in each community, the problems of the poor and the criteria for elegibility for assistance through a visit to welfare departments and meetings with the National Welfare Rights Organization or similar organizations assisting the poor.
2. Surveying business establishments in each community and recording the ethnic composition of the work force and the types of jobs held by employees of different ethnic groups.
3. Recording the predominate level of job skills possessed by members of each community (e.g., unskilled, semi-skilled, skilled, professional, etc.).
4. Visiting a public and/or private employment agency in each community and recording information such as cost of service, clientele served and procedures involved in utilizing the services of the agencies.
5. Completing the following assignment:

   Survey the "Help Wanted" ads in the newspaper and assemble

a list of at least five different types of jobs which might be available to unskilled and poorly educated employment seekers. Next, assuming the role of a mother of a small child with no husband, pick one of the five jobs on the list and find the quickest bus route to that job from your present address. The bus route to that job must include a stop between home and the job at a day-care center or some other facility suitable for care of the small child while you are at work. Also, figure the cost of the bus ride (two ways) and the expense of the day-care center per day; at what time you will leave home, when you will return and approximately how much money you will have remaining after transportation and child-care expenses are deducted.

C. Demonstrate a knowledge of the physical environment of two contrasting communities.
   Participants may demonstrate competence by:
   1. Surveying designated areas of the two communities and, using Clothier and Carlson's "Comparative Community Analysis Inventory" (or similar instrument), recording pertinent information.
   2. Interviewing Public Housing Authority representatives to learn of their functions and recording pertinent information.
   3. Interviewing representatives from a real estate agency to determine their views on housing, community development and the influence of government agencies on housing. Record information pertinent to the topic.

D. Demonstrate knowledge of the political and legal structures in two contrasting communities.
   Participants may demonstrate competence by:
   1. Visiting a meeting of the city or county governing body and recording the stated positions of political officials on matters of interest to different groups in the community.
   2. Visiting a legal aid office and recording information such as services rendered, criteria for eligibility and procedures for obtaining these services.
   3. Identifying leading political figures in each assigned community and obtaining their views on issues confronting the community.

E. Demonstrate an understanding of the law-enforcement and judicial systems in target communities.
   Participants may demonstrate competence by:
   1. Visiting a police station in each community and recording information such as the nature and extent of juvenile crime, the nature and extent of adult crime, perceived community attitudes toward police and expressed police attitudes toward the community.
   2. Accompanying in each community, if permitted, a patrolman on his or her beat for a minimum of four hours during the evening

shift or dogwatch and recording activities and reactions to the experiences.

3. Visiting one session of juvenile court in each community and recording the volume, nature and disposition of cases observed and the interaction among court officials, juveniles and parents.

F. Demonstrate an understanding of health care systems in two contrasting communities.
Participants may demonstrate competence by:
1. Interviewing a medical doctor and dentist in each community to determine the adequacy of health care in the community. Information pertinent to the study will be recorded.
2. Visiting a public health facility in each community and recording such information as services rendered, clintele served, cost of services, clinic hours and accessibility of services.
3. Visiting the emergency room of a hospital in each community for a minimum of one hour and recording such information as range of emergencies, length of waiting period, clintele served and client-professional relationship.

G. Demonstrate an understanding of the social structure of two contrasting communities
Participants may demonstrate competence by:
1. Surveying adult recreational and entertainment facilities available to community residents in each community and identifying the predominate age, sex and socio-economic levels of patrons in the establishments or facilities surveyed.
2. Surveying recreational and entertainment facilities available to young people in each community and identifying the extent to which these facilities are utilized.
3. Participating in a cross-cultural "live-in" with a family for a weekend and recording evidence to support the following observations:
   a. Nature of family structure - matriarchal or patriarchal?
   b. Child-rearing practices
   c. Home materials for learning - games, magazines, etc.
   d. Eating habits - kinds of food, regularity of meals, etc.
   e. Purchasing patterns - what does the family spend its money on?
   f. Recreational activities
   g. Friendship patterns

H. Demonstrate an understanding of religious influences in two target communities.
Participants may demonstrate competence by:
1. Attending a minimum of one religious service in each community and identifying the similarities and differences found in each worship service, the racial composition of those attending, the predominate age and sex of the group and the apparent

socio-economic level of the audience.

2. Determining the nature and extent of social and/or political involvement of churches in each community and recording pertinent data.

I. Demonstrate the ability to utilize a systematic process to analyze the socio-cultural element of a community.
Participants may demonstrate competency by completing the following assignment in the community where student teaching will occur.

Community Analysis

PURPOSE: To demonstrate your awareness of those factors that may affect your pupils' lives away from school and consequently affect your relationship with them as a teacher.

FORM AND LENGTH: Your task is to convey in the best possible way your awareness of what goes on in the community and how this affects your pupils. Simply stated, the form and length your analysis takes is up to you, as long as you can get the point across.

ASSIGNMENT: Choose a five square block section of the attendance area for the school to which you have been assigned. Your analysis should describe the physical features of this area and tell what impact, if any, the following factors have on your students:

1. Economic
2. Law Enforcement and Judicial
3. Legal and Political
4. Housing
5. Health
6. Religious
7. Social

NOTE: During your observation and investigation, be aware of such things as:

Geographical boundaries of neighborhoods, area names, etc.
Major racial/ethnic composition (how much integration)
Age groupings and distribution of sexes
Family or aggregate social structures
What people do
Feelings about personal safety and police protection
Housing density and condition (ownership or rental)
Medical treatment (clinics, hospitals, private)
Transportation (public, private, none)
City services (streets, garbage, recreation)

What goes on in peoples' minds about the future
Values and attitudes concerning law and order, social justice, etc.
Interest in national and international politics
Community activities

II. **Psycho-educational Competencies for Teachers in a Multicultural Society**

At the conclusion of this component each participant will be able to:

A. Identify significant elements related to relationships with colleagues and supervisors.

Participants may demonstrate competence by:

1. Participating in selected human relations-type activities and assessing the impact of these activities upon attitudes toward class members.
2. Recording their perceptions regarding specified characteristics of two contrasting communities using Clothier and Carlson's "Community Perceptions Inventory" (or similar instrument) and testing these perceptions through reading and field analysis.
3. Observing in a school in each of two contrasting communities and recording such information as:
   a. teacher-pupil relationships
   b. teacher-teacher relationships
   c. teacher-administrator relationships
   d. supportive services available to a teacher both from within the school and from agencies outside the school.

B. Demonstrate an understanding of elements relating to self-adequacy and classroom relationships

Participants may demonstrate competence by:

1. Interviewing "cross-over" figures who have made a successful adjustment to a different culture and identifying coping behaviors necessary to function effectively in a different culture.
2. Identifying unresolved feelings about self and others, clarifying these feelings and establishing a plan for the resolution of conflicts engendered by these feelings.
3. Examining selected case studies related to classroom behavior problems and proposing acceptable solutions to these problems as judged by a panel of experts.

C. Demonstrate an understanding of the emotional and psychological development of children and the relationship of this development to classroom performance.

Participants may demonstrate competence by:

1. Completing successfully the requirements established for psychology and learning theory courses related to this competency.

2. Completing a case study of a child from a culture other than participant's.
3. Evaluating cultural differences and similarities of someone from an ethnic or socio-economic background different from the individual concerned.

D. Demonstrate an understanding of the participant's own stage of ethnic development.
Participants may demonstrate competence by:
1. Using Banks typology of Emerging Stages of Ethnicity, determine the state of ethnicity attained and provide evidence to justify the conclusion.

III. **Teacher Education Competencies for Teachers in a Multicultural Society**

In listing competencies for the teacher education component, no effort has been made to delineate skills commonly taught in traditional programs. The techniques involved in activities such as lesson planning, problem-solving and audio visual equipment operation remain essentially the same regardless of ethnic origins. However, to increase the likelihood of success, prospective teachers must have some contact with pupils from cultures other than their own in a classroom setting. Thus, competencies listed below relate to special opportunities for teacher education experiences involving pupils of diverse ethnic or cultural origins.

At the conclusion of the component, each participant will be able to:

A. Demonstrate the ability to communicate with pupils in a multiethnic classroom.
Participants may demonstrate competence by:
1. Making a passing score on the Black Intelligence Test of Cultural Homegeniety or a similar instrument.
2. Compiling a "Dictionary of Common Terms" which contains words and expressions popular in a school where observations have been assigned.
3. Displaying bi-lingual capabilities in communities where this skill is needed.

B. Demonstrate the ability to adapt traditional teaching skills to a multicultural setting.
Participants may demonstrate competence by:
1. Conducting successful micro-teaching lessons related to such skills as establishing set, providing positive reinforcement, questioning techniques and closure before an ethnically diverse micro-class.
2. Teaching brief lessons to classroom groups in a multiethnic school to which participants have been assigned for observation and participation.

C. Demonstrate the ability to prepare teaching materials for a

multi-cultural classroom.

Participants may demonstrate competence by:

1. Constructing a teaching resource unit involving content appropriate for a multicultural class.
2. Preparing a materials file containing bulletin board ideas, supplementary materials, teaching strategies and other resources for a culturally-diverse class.

D. Demonstrate the ability to utilize effective techniques for maintaining classroom control.

Participants may demonstrate competence by:

1. Composing a statement of philosophy for maintaining classroom control judged acceptable by staff members of the college and/or public school system.
2. Displaying acceptable control techniques during microteaching sessions or in brief classroom instructional encounters.

After considering the competencies to be attained in each of the recommended components, the advantages of a cross-disciplinary instructional team should be apparent. Each activity in the socio-education component provides information which logically can be used as a basis for psycho-education and teacher-education activities. For example, the "live-in" experience provides an excellent opportunity for discussing the anxiety, insecurity and prejudice felt by students as they are confronted with a different culture in the intimate confines of a home situation. The experience can also provide valuable insights into the relationships between home conditions and classroom achievement. If prospective teachers find crowded living conditions, irregular eating habits, no quiet place for homework, and few books, magazines and newspapers; it should enable them to plan educational experiences suitable for children with such handicaps. By organizing the instructional sequence in this fashion, prospective teachers for multicultural classrooms can be helped to see the dimensions of the problems they will face and to prepare themselves accordingly.

Experience has taught that a three-stage sequence is affective in helping students develop competency in the activities described above. The initial stage involves a problem-raising seminar. In dealing with the physical characteristics of two different communities, for example, questions regarding communities are raised. A recommended reading list may be provided, films can be shown or representatives from housing or real estate agencies may meet with students. After the initial problem-raising stage, students are assigned to target areas in the community for a field investigation. Finally, using the information gained from reading, interaction with knowledgeable individuals and their own investigations, students are able to draw some tentative conclusions regarding the problems under consideration and relate this learning to other aspects of the teaching role. Perhaps the clearest way to illustrate this procedure is to provide the following suggested format for investigating the physical

characteristics of two contrasting communities:

SAMPLE ACTIVITY FOR SOCIO-EDUCATIONAL COMPONENT

Physical Characteristics of Target Communities

A. **Objectives**

At the conclusion of this activity, students will have:

1. Surveyed designated areas within target communities and formed tentative conclusions regarding specified characteristics of each community.
2. Recorded a minimum of three factors influencing residential patterns with evidence to support these conclusions.
3. Formed tentative conclusions, based on evidence, regarding the effect of government policies on housing.
4. Formed tentative conclusions regarding the manner in which information gained from this activity can be used to improve classroom interaction.

B. **Procedures**

1. Preparation:
   Students will read the overview and refer to the bibliography for other readings pertinent to the activity.
2. Introductory Seminar:
   The following topics are suggested to sharpen the focus of students on the issues under consideration:
   a. What factors dictate where people live?
   b. What should be the Federal government's role in providing adequate housing?
   c. What are the major causes for the deterioration of a community?

   Consultants: a. Representatives from City Housing Authority, Urban Renewal or similar agency
   b. Real Estate agent
   c. Member of a Community Homes Association or Tenant Association
3. Field Assignment
   a. Using the "Community Analysis Inventory," students will survey the two target communities to which they have been assigned and record the information requested by the instructor.
   b. If consultants listed above cannot meet with the entire group for the introductory seminar, students will interview a minimum of one consultant and record pertinent data on the appropriate Performance Sheet.
4. Concluding Seminar
   Students will discuss the results of their observations and seek to draw tentative conclusions regarding the following questions:
   a. Based on recorded data, what conclusions have you reached regarding the adequacy of housing conditions in each of the target communities?
   b. What factors determine where people live?
   c. What role is the government playing in providing adequate

housing? Are government policies generally effective? Why?

d. What seem to be the major causes for the deterioration of a community?
e. How might living conditions affect the emotional and physical well-being of individuals?
f. How can information gained from this activity be used to improve teaching-learning conditions in your classroom?

C. **Materials**

1. Performance Sheet 2A: Comparative Community Analysis (Inner City)
2. Performance Sheet 2B: Comparative Community Analysis (Outer City)
3. Performance Sheet 2C: Real Estate Agent Interview
4. Performance Sheet 2D: Agency/Association Interview

D. **Bibliography**

1. Books
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   d. Johnston, Ronald John. *Urban Residential Patterns.* Praeger Publishers: New York; 1971
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   f. Lansing, John, et al. *New Homes and Poor People.* Institute for Social Research: University of Michigan, Ann Arbor; 1969
   g. Rapkin, Chester and Grigsby, William. *The Demand for Housing in Racially Mixed Areas.* University of California Press: Berkeley; 1960
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   i. Stegman, Michael. *Housing Investment in the Inner City.* Massachusetts Institute of Technology: Cambridge; 1972
   j. Taeuber, Karl and Taeuber, Alma. *Negroes in Cities.* Aldine Publishing Company: Chicago; 1965
   k. Wilner, Daniel, et al. *The Housing Environment and Family Life.* The John Hopkins Press: Baltimore, Maryland; 1962
2. Other Sources
   For current, comprehensive coverage of this topic, consult the *Education Index, Reader's Guide to Periodical Literature,* and local newspapers.

E. **Overview**

Statistics inticate the United States is rapidly becoming a nation of urban dwellers. By 1980, it is estimated that nearly 75 per cent of our

total population will be living in cities of 50,000 or more or in surrounding areas which feed these cities.

This tremendous growth has intensified the social problems of our cities. Mundelker and Montgomery report that, between 1960 and 1968, nonwhite occupancy of substandard housing increased from 27 to 33 per cent. Although housing construction has continued at a rate unequaled in any other nation during the past 20 years, studies now show that the housing market operated in such a way that the poor and minorities receive inadequate relief. Thus, they are often crowded into substandard housing, often radiating out from a location near the fringes of a city's central business district in one or more directions.

A number of urban analysts believe that the Federal Government, while seeking to provide adequate, low-cost housing, has intensified segregation in urban areas. Because the poor are often nonwhite and because government housing has concentrated on apartment projects, some think the result has been to further racial segregation.

There is general agreement that segregation by neighborhoods is prevalent in all regions of the country and in all types of cities. Blacks and other minorities like the European immigrants of earlier days, have found themselves in the lowest status position of the urban social and economic structure. This position has restricted housing opportunities. However, unlike the immigrants, color-visible minorities have been less able to improve their socio-economic status and the ghettos in which they find themselves have expanded.

Crowded, substandard housing seems to have a physical and psycological effect on residents. Poor health, decreased perception of self-worth, cynicism, dissatisfaction and family conflict seem to be some of the debilitating results of inadequate housing environments.

Economic conditions exert a powerful influence on residential choice. Blacks as well as other minorities are at a disadvantage in the housing market because of low assets as well as low income. One survey by Lansing indicates the average net worth of the black population is less than one-fifth of the population as a whole. Young black families are also less likely than their white counterparts to obtain gifts or loans from parents for down-payment on a home.

There is some evidence economic conditions are changing. A census Study (Mandelker and Montgomery) showed that young, black husband-wife families in the North and West had a median income equal to their white contemporaries. Although this comprised a very narrow population segment, it perhaps is an indication of things to come. There is some indication of an increasing number of black immigrants to Northern and border cities with relative high socio-economic status. These individuals are seeking residence in all accessible areas of the cities compatable with their status rather than settling only in concentrated black communities.

Not all persons reside in segregated communities because of economic necessity or fear of harrassment by suburban neighbors. Some individuals have a positive desire to live in an area where there is an appreciable number of residents with similar ethnic origins. The comfort and ease of communication are seen as positive benefits. What may seem as crowded conditions to some families may be coziness to certain other groups; sitting in the kitchen may be a sign of deprivation to a middle-class family, but the choice of a working class family. Any conclusions drawn regarding possible reasons for the particular racial composition of an urban neighborhood must be done with caution. The observer must avoid the temptation of making a patronizing assumption that people live where they do because of free choice; he must also be careful not to assume that what he believes to be ideal living conditions is shared by everyone else. To prevent such misconceptions, you will need to observe carefully the physical characteristics of your assigned neighborhoods; interact with residents who, by choice or necessity, compose the community; and discuss the issued with public officials and businessmen concerned with housing in the urban community.

Performance Sheet 2A: COMMUNITY ANALYSIS INVENTORY

Name _____ Community Investigation: Own Culture

This instrument is designed to help you use the community as a resource for learning. Through observation and interviews you will be able to compare your initial perceptions with conditions as they are found to exist. Based on the information gathered, you will be able to judge the validity of your initial impressions. Within the community you are investigating, select one or two blocks and observe carefully the following socio-physical conditions.

1. SOCIO-PHYSICAL CHARACTERISTICS

A. Dwelling Units — No. of Observations

1. Type
   a. Single Family _____
   b. Duplex _____
   c. Apartments _____
   d. Other (identify) _____
   Additional comments or observations: _____

2. Condition of Dwelling Units
   a. Adequate (less than 50% of outside structure needs repair) _____
   b. Inadequate (more than 50% of same needs repair) _____
   Additional comments or observations: _____

B. Landscape

1. Condition of Yards
   a. Presence of excessive litter _____
   b. Free from excessive litter _____
   c. Presence of lawns and/or shrubbery _____
   d. Absence of lawns and/or shrubbery _____
   Additional comments or observations: _____

2. Size of Yards
   a. Small (Est. less than 50 ft. wide) _____
   b. Medium (Est. 50-100 ft. wide) _____
   c. Large (Est. more than 100 ft. wide) _____
   Additional comments or observations: _____

3. Condition of Streets and Alleys
   a. Paved _____
   b. Unpaved _____
   c. Presence of excessive litter (abandoned cars, open garbage cans, etc.) _____
   d. Free from excessive litter _____
   Additional comments or observations: _____

C. Population Characteristics (Racial/Ethnic composition of the observed area)	None	Few	Most	All
1. Mexican-American	___	___	___	___
2. Black	___	___	___	___
3. Oriental	___	___	___	___
4. Latin	___	___	___	___
5. Anglo				
a. Mixed	___	___	___	___
b. Italian	___	___	___	___
c. Polish	___	___	___	___
d. German	___	___	___	___
e. Other (specify)	___	___	___	___

Performance Sheet 2B: COMMUNITY ANALYSIS INVENTORY

Name _____ Community Investigation: *Target Culture*

This instrument is designed to help you use the community as a resource for learning. Through observation and interviews you will be able to compare your initial perceptions with conditions as they are found to exist. Based on the information gathered, you will be able to judge the validity of your initial impressions. Within the community you are investigating, select one or two blocks and observe carefully the following socio-physical conditions.

1. SOCIO-PHYSICAL CHARACTERISTICS

A. Dwelling Units — No. of Observations

1. Type
   a. Single Family _____
   b. Duplex _____
   c. Apartments _____
   d. Other (identify) _____
   Additional comments or observations: _____

2. Condition of Dwelling Units
   a. Adequate (less than 50% of outside structure needs repair) _____
   b. Inadequate (more than 50% of same needs repair) _____
   Additional comments or observations: _____

B. Landscape

1. Condition of Yards
   a. Presence of excessive litter _____
   b. Free from excessive litter _____
   c. Presence of lawns and/or shrubbery _____
   d. Absence of lawns and/or shrubbery _____
   Additional comments or observations: _____

2. Size of Yards
   a. Small (Est. less than 50 ft. wide) _____
   b. Medium (Est. 50-100 ft. wide) _____
   c. Large (Est. more than 100 ft. wide) _____
   Additional comments or observations: _____

3. Condition of Streets and Alleys
   a. Paved _____
   b. Unpaved _____
   c. Presence of excessive litter (abandoned cars, open garbage cans, etc.) _____
   d. Free from excessive litter _____
   Additional comments or observations: _____

C. Population Characteristics (Racial/Ethnic composition of the observed area)	None	Few	Most	All
1. Mexican-American	___	___	___	___
2. Black	___	___	___	___
3. Oriental	___	___	___	___
4. Latin	___	___	___	___
5. Anglo	___	___	___	___
a. Mixed	___	___	___	___
b. Italian	___	___	___	___
c. Polish	___	___	___	___
d. German	___	___	___	___
e. Other (specify)	___	___	___	___

Performance Sheet 2C: REAL ESTATE AGENT INTERVIEW

1. Name of Individual and Firm:

2. Primary Business Focus: (Single dwelling, multiple dwelling, sales, rental)

3. Clientele Served: (Age, ethnicity, income range)

4. Views on Government Influence on Housing:

5. Other Information:

Performance Sheet 2D: AGENCY/ASSOCIATION

1. Name of Individual and Agency/Association Represented:

2. Primary Purpose of Agency/Association

3. Clientele Served: (tenant, homeowner, socio-economic status)

4. Services Rendered:

5. Estimate of Effectiveness:

6. Other Information:

It is hoped the information contained in this section provides a practical illustration of the concepts enunciated in earlier chapters. For more than ten years, these techniques have proven effective in the preparation of teachers for inner-city schools. They have also been utilized with equal effectiveness in a pilot program to train minority teachers for positions in suburban schools.

During this time of controversy and conflict over problems of school desegregation; teacher education institutions, if they are to justify their existence and public support, must exert leadership in preparing teachers for multicultural schools. These guidelines represent a proven technique for such preparation. They are also flexible enough to be used as the basis for inservice training workshops or summer institutes. Individual teachers, who see a need to develop broader cross-cultural understandings can also use them as guidelines to initiate a systematic study of diverse elements within their local communities.

The application of these principles to the solution of problems created by the diversity of school populations can create a new dimension to multicultural education in America. Their implementation can advance the cause of equal educational opportunities and enhance cross-cultural understandings. The result can be a further step toward identifying the meaning of our nationhood and a better future for our entire society.

APPENDIX

APPENDIX

COURAGE AND CARING*

A Resource Unit for Language Arts — Junior High School

I. STATEMENT OF SIGNIFICANCE

Much of the greatest literature in the history of mankind seems to be centered around two themes:

a. Stories of courage, and
b. Stories of people who have shown an unusual capacity to care for others.

Perhaps these themes endure because they represent two of the highest aspirations of the human race and because, too often, they are lacking in the individual members of society. Whatever the reasons might be, Mythology, the Bible, classical literature and historical writings all contain memorable accounts of great personal drama.

These two themes relate significantly to the development of self esteem and social relationships of pupils. They are especially important in a pluralistic society. Generally, the junior high school age group find stories related to these concepts of particular interest.

Two books, *I Am Third* by Gale Sayers and *Brian Piccolo: A Short Season*, by Jeannie Morris, incorporate these themes in a unique manner. In the action-packed setting of the football world, the examples of individual courage exhibited by Gale Sayers, a ghetto-bred Black star and Brian Piccolo, a white player struck down by cancer; and the moving story of brotherhood and friendship intertwine to present an unusual opportunity for an exciting learning experience.

II. OBJECTIVES

At the conclusion of this unit, pupils will have:

A. Explored examples of courage and friendship in a pluralistic setting.
B. Defined the concepts of "courage" "friendship" and "brotherhood."
C. Expanded their vocabulary abilities.
D. Increased their skills in cooperation and leadership through small and large group activities.
E. Gained experience in both oral and written expression.
F. Enhanced self-awareness through exploration of feelings and attitudes.

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*Developed by Grant Clothier, Midwest Educational Training and Research Organization and Emma Jean Clark, Curriculum Specialist, Kansas City, Missouri Public Schoo. System.

III. OUTLINE OF CONTENT

A. Introduce Concepts of Courage, Friendship and Brotherhood
   1. *I Am Third* by Gale Sayers with Al Silverman
   2. *Brian Piccolo A Short Season* by Jeannie Morris
   3. Examples of These Concepts in Pupils' Experiences
B. Literary Examples of These Themes
   1. Mythological
   2. Biblical
   3. Classical
   4. Historical
C. Development of Language Art Skills
   1. Reading
   2. Writing
   3. Speaking
   4. Listening
D. Development of Social Skills
   1. Cooperation
   2. Leadership
   3. Self-Awareness
   4. Interaction With a Pluralistic Society

IV. ACTIVITIES

A. Introductory Activities
   1. Introduce the story of Gale Sayers and Brian Piccolo (Teacher may narrate the story, hand out outlines or select pupils to do a reading from *Brian's Song*, Screenplay by William Blinn.
   2. Present a suitable film dealing with themes of courage or friendship.
   3. Invite a local, motivational speaker to address class on the above themes.
   4. Initiate a class discussion related to pupils' knowledge of examples of the above concepts.
B. Developmental Activities
   1. Initiate a pupil vocabulary list related to the unit.
   2. Hold class discussion. Suggested topics:
      a. Courageous People I Have Known
      b. How People Show Courage
      c. Examples of Friendship and Brotherhood
      d. How People Can Show They Care About Others
   3. Introduce literary examples of courage and/or caring and assign pupils a research paper on individuals of their choice.
   4. Organize small groups to participate in gathering information. Suggested activities:
      a. Learn of possible examples found in local baseball, football, basketball and/or hockey teams through letters or interviews.
      b. Interview local persons who may have achieved diffucult goals to learn how they achieved their goals.
   5. Invite speakers from the lists compiled through the small group activities.

6. Present appropriate films.
7. Organize small groups to present different selections from *Brian's Song* Screenplay.
8. Small groups develop scripts of original stories similar to *Brian's Song* and present to class.
9. Develop with class a book list of historical persons (including minorities and women) who showed unusual courage or the capacity to care for others.
10. Assign individual essays on the topic, "Someone Who Has Shown They Care For Me."
11. Discuss famous examples of two individuals who cared for one another, e.g., Romeo-Juliet, Damon-Pythias, David-Johnathon, Huckleberry Finn and Jim.
12. Assign individual essays on the topic, "What Makes a Friend."

C. Culminating Activities
1. Compile results of interviews and/or book reviews and produce a publication, "Profiles of Courage and Caring" for your school.
2. Compose letter to Gale Sayers at the University of Southern Illinois, telling of the project and enclose publication.
3. Present selected original drama to the school during an assembly.
4. Hold a panel discussion on the topic "How This Unit Has Affected Me."

V. EVALUATION

A comprehensive evaluation of the unit should include:

A. Spelling and vocabulary tests over selected words.
B. Evaluation of letters, essays, research papers and other written work for content, form, organization and style.
C. Pupil and teacher evaluation of leadership and cooperation exhibited in group activities.
D. Teacher evaluation of speaking skills.
E. Written examination covering relevant content.
F. Completion of open-ended questions concerning enhanced self-awareness.

Teaching - Learning Resources

Books

Bawden, Nina	Squib
Byars, Betsy	House of Wings
	After the Goat Man
Cleaver, Bill & Vera	Where the Lillies Bloom
Dunn, Mary	The Man in the Box
George, Jern	My Side of the Mountain
	Julie of the Wolves
Greene, Constance	The Unmaking of Rabbit
Gunther, John	Death Be Not Proud
Hamilton, Virginia	Planet of Junior Brown
	M.C. Higgins, The Great
Hautzig, Esther	The Endless
Krumgold, Joseph	Henry 3
Mazer, Harry	Guy Lenny
Odell, Scott	Island of the Blue Dolphin
	Sing Down the Moon
Ortiz, Victoria	Sojourner Truth, A Self-Made Woman
Plumb, Charles	I Am No Hero
Reiss, Johanna	The Upstairs Room
Roth, Arthur	The Iceberg Hermit
Sachs, Marilyn	Bear's House
Slote, Alfred	Hang Tough, Paul Mather
Snyder, Zilpha	The Eyes in the Fishbowl
Steele, Mary	Journey
Stevenson, William	The Bushbabies
Tapley, Caroline	John Come Down the Backstay
Taylor, Theodore	The Children's War
Wolf, Bernard	Don't Feel Sorry for Paul
Wrightson, Patricia	Racecourse for Andy

Films

No Man Is An Island
High Wall
Spud's Summer
Are You Popular?
Facing Reality
Making Friends
Other Fellow's Feelings

Filmstrips

Black American Civil Rights Leaders
Exploding the Myths of Prejudice
Developing Basic Values
Facing Dissappointments
Your Fight Against Fear

Magazine

Ebony Junior

A BRIEF WORD CONCERNING FORMAT:

Although subject matter content may be organized in many different ways, we have chosen to use a resource unit outline. As we would define it, the resource unit is a reservoir out of which the teacher, working co-operatively with pupils, may draw helpful suggestions for developing a learning unit in the classroom. Perhaps the following definition will indicate the nature of such pre-planning:

> A resource unit is a systematic and comprehensive survey, analysis and organization of the possible resources (e.g., personnel, problems, issues, activities, bibliographies) and suggestions as to their use, which a teacher might utilize in planning, developing and evaluating a proposed learning unit in the classroom.

A teacher, like an architect, should think in terms of ultimate goals (outcomes) which may be accomplished in terms of pupils' understanding of certain concepts, information, generalizations, development of certain attitudes, appreciation, behaviors or performance of certain skills. A good unit should include more than an outline from the textbook, isolated and fragmented projects and factual information; it must provide definite organization of appropriate activities and resources in such a way to stimulate learning through a variety of learning opportunities. It should have a definite *beginning* (set), middle and *ending* (closure); all parts interrelated to maintain a proper continuity of unit activities toward the listed objectives. Successful planning depends upon your knowledge about pupils as well as the teaching field, appropriate methods and instructional skills. A unit plan is generally for a period of two to three weeks, based on a problem, project or specific topic.

POINTS TO REMEMBER:

A Teacher Should:

- be flexible and ready to alter the prepared plan if it is not working.
- involve pupils in suggestions for planning.
- keep in mind what the pupils have had previously and what will follow.
- see that the plan is balanced in work, study, reports, techniques, etc.
- make every effort to have more activities, materials and resources than needed.
- use the unit as a guideline for constructing daily plans.
- keep in mind that the unit plan is not just to satisfy the supervisor or the program requirement; it is a guideline, a clarification of his or her thinking for a specific classroom situation and can be changed with a changing situation.